THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*A good heart, a tender disposition, a charity that shuns the day, a modesty that blushes at its own excellence, and impulse towards something more divine than mammon: such are the accomplishments that preserve beauty for ever young.*"—LORD LYTTON.

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THE LAW OF TITHING.

THIS Divine law was taught and practiced by the holy prophets of the Old Testament, and has been continued by the Jews all through the chain of years until the present time. It is true that the law of Moses was fulfilled, and a higher law established by Christ, and that higher law was the "law of consecration." It is a law which only God's elect can properly live, as all envy, malice and selfishness must be overcome.

That the people of the world to-day are unprepared for such a law, is evident on every hand. Envy is a disease which, sooner or later, attacks nearly all men. Concerning this matter, I quote from William George Jordan's "Great Truths." He says: "The man who is guilty of envy is the victim of the oldest vice in the history of the world, the meanest and most despicable of human traits. It began in the Garden of Eden, when Satan envied Adam and Eve. It caused the downfall of man and the first murder—Cain's unbrotherly act to Abel. Envy is a paradoxic vice. It cannot suffer bravely the prosperity of another, it has mental dyspepsia because some one else is feasting, it makes its owner's clothes turn into rags at sight of another's velvet. Envy is the malicious contemplation of the beauty, honors, success, happiness or triumph of another. It is the mud that inferiority throws at success. Envy is the gangrene of unsatisfied ambition, it eats away purpose and kills energy. It is egotism gone to seed; it always finds the secret of its non-success in something outside itself."

In view of these powerful truths, and realizing that a great many of just such people exist, it can be readily understood why the

higher law of God could not be received by the world. This higher law, established to supercede the law of tithing, was practised for a time among the apostles and disciples of Christ. But we find that all of those who received this law were not prepared for it, as their hearts were not cleansed of the desire for worldly wealth. Ananias and his wife, Sapphira, did not fully respect this law of God, and conceived in their hearts a plan to hold back part of the value of their property, and give the rest to the apostles to be placed in the store-house and to be distributed equally among the saints. But Peter, through the inspiration of the Holy Ghost, was able to see their plan and questioned Ananias about it, and censured him for his deceitful act, showing him that he had not deceived men, nor God, but himself. Realizing the greatness of his sin, and as a judgment for lying to God, Ananias fell dead at the apostle's feet. His wife, shortly after, met the same ignominious death. (Acts 5:1-10.)

This order of "all things in common" was practised for a while, but we have no record of how long or how faithfully it was lived. Suffice it to say, the order was broken up, very possibly through the inability of some of the people to curb their appetite for worldly gain and riches. So we still have the law of tithing, as it was preached and taught by Christ in the New Testament. And until the saints of God can unite themselves as one great family, having all things in common, we must live the law of tithing, which is the schoolmaster to bring us to the higher law.

Tithing is not a man-made doctrine; it is a commandment of God. Mankind have rejected it, but that does not mar its validity. Mankind rejected Christ, but He is, nevertheless, the Son of God. The Old Testament gives abundant proof regarding the law of tithing; but I shall single out the following passage, as recorded by Malachi: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Mal. 3:8.) We are plainly told in this passage that to withhold an honest tenth of our earnings is literally robbing God. In the light of reason, can we deny God one-tenth of our substance, when we realize that if it were not for His infinite mercy and goodness, all possible means of obtaining a livelihood might be cut off? We should be grateful enough to Him for His goodness toward us, to offer a tithe of that which He has made it possible for us to obtain, for the maintenance of His kingdom here on earth.

In the following verses of the same chapter are a few of the blessings promised to those who observe this law. He will open "the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." He promised that the ground should yield up fruit and they should be called blessed by all nations, and should be a delightsome people. (Verses 10-12.) Again, the blessings bestowed upon the children of Israel, as a result of their tithes and offerings, are spoken of by the High Priest

Azariah: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store." (2 Chron. 31:10.)

Having pointed out briefly some of the blessings predicated on the law of tithes and offerings, I intend to show how absolutely necessary it is to comply with the law in order to avoid the evils predicted to those who do not observe it. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." (Matt. 5: 18-19.) Again, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10.) Other parts of the scripture show the necessity of complying with these commandments, in order to receive the blessings promised those who obey the law.

The laws of the English Government provide for a property tax, and a poor rate, etc., which is forced upon property owners every year. The Government officials, to whom these taxes are paid, are duly respected by the people, and the laws are willingly complied with. If the people ignore the law, and their taxes remain unpaid after a certain length of time, their property is placed in jeopardy until the claims of the law have been satisfied.

God has instituted a law that we should pay to His government on earth a tithe of our property as a taxation, and also fast offerings as a "poor rate tax." Are we going to obey men before God? What a sad condition the world would be in to-day if God should confiscate our means of gaining a livelihood until the just requirements of His laws were fulfilled! God has not placed men over His dominion who force payment; our conscience should lead us to do it, as a duty of gratitude and love to Him. Perhaps our means of temporal welfare will not be decreased by disobedience to this law, but the law will be justified either in this world, or in the world to come, and it behoves us all to look not only for the things of this earth, but to store up for ourselves "treasures in heaven."

Christ says, "Render therefore unto Cæsar the things which are Cæsar's." He recognized Cæsar as a ruler over the people, and when a tax was levied, He taught them to meet that tax with full payment. But He taught them also to render "unto God the things that are God's" (Matt. 22: 21), by giving a tithe of their possessions, and a tenth of their yearly increase thereafter. The Scribes and the Pharisees did not deem this law unnecessary, for, according to the words of Jesus, they kept it more faithfully than some of the others. "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy,

and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23: 23.) The law of tithes was to be continued with the other parts of the law, and was not to be left undone.

Tithing is a law of sacrifice, and is a true test of our faith in Christ. If we have faith that He can save our souls and prepare for us a place in the celestial realms of God, should we not have faith enough to know that if we impart a tithe of our substance for the upbuilding of His Church and kingdom, that He will not let us suffer from the lack of life's necessities? The blessings have been promised by God Himself, and we find consolation in the words of Jesus, "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24: 35.)

With this two-fold assurance that these blessings shall follow those who keep His commandments, we should resolve to place ourselves in the hands of God and strive to live lives worthy of emulation, and continue in the observance of His holy laws. The law of tithing tends to make us charitable, and unless we have charity in our hearts toward God, we cannot reasonably expect Him to be charitable toward us. All the wealth on earth cannot make us as happy as the knowledge that we are serving God.

Worldly wealth cannot buy eternal treasures. But obedience to the laws of God can secure these treasures "where moth and rust doth not corrupt." Think of the unfortunate victims of the great *Titanic* disaster! Rich and poor alike suffered the same terrible death. Are the millionaires benefited now by the heaps of gold they possessed on this earth? No. The stoker has just as great a future as the moneyed man. So we can see how necessary it is for us to be humble and faithful and to permit a charitable feeling to be uppermost in our hearts continually. When we have attained to true charity, we have attained to the end of the commandment, which is "charity out of a pure heart, and of a good conscience, and of love unfeigned."

Preston, England. CLYDE C. EDMONDS.

THE HUMORIST.

Thrice happy is the man who sees
The quaint, ludicrous side of things,
For in the stress of daily life
This insight heals a thousand stings.

The sorrows of a suffering world
Are lightened wheresoe'er he goes,
For people hear his genial laugh
And cease to think about their woes.

Long live the man whose heart is fresh,
Who smiles beneath the darkest skies;
Who to this weary world reveals
The humor that around us lies!

W. H. WILSON.

PRE-EXISTENCE.

SOME of the most important questions we have to consider are, Whence came man? Did we have an existence before our mortal birth? That the pre-mortal, or first estate of the soul, was revealed to the poet Wordsworth, is evident from the following stanza in his "Intimations of Immortality."

"Our birth is but a sleep and a forgetting.
The soul that rises with us—our life's star—
Hath had elsewhere its setting,
And cometh from afar,
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

The idea of a prior state of existence was not in accordance with the theological opinions of his day, and in defence of his poem he said, in part, "But let us bear in mind that though the idea is not advanced in Revelation, there is nothing there to contradict it, and the fall of man presents an analogy in its favor."

We agree with the poet that there is nothing in Revelation to contradict the doctrine of pre-existence; but let us examine the scriptures to see whether or not the idea is advanced therein. No professing Christian doubts the pre-existence of the Savior, nor can we question His position as one of the Godhead before He was born of the virgin Mary. The common interpretation placed upon the opening words of St. John's gospel sustains Christ's position in the Godhead prior to His birth. "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1: 1.) "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1:14.) In support of this truth the Redeemer said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16:28.)

On one occasion, Christ lifted up His eyes to heaven and prayed to the Father in these words: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17: 4, 5) A more direct allusion to the pre-existence of the Savior could not be given than this. To all human appearances, Jesus resembled other men. So close was this resemblance that His countrymen failed to see any marked difference between Him and other men. They enquired of each other: "Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary." (Matt. 13: 54-55.) If Jesus was so

much like other men, why should it be so difficult for us to understand our own pre-existence, when that of Jesus is so plainly taught?

Christ is called the "firstborn among many brethren." (Rom. 8:29.) A firstborn plainly implies a second born. Christ being the firstborn, we may reasonably conclude that He is our elder brother. This conclusion is in strict accordance with Paul's remark: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." (Heb. 2:11.) This relationship between the Savior and mankind is also evident from other passages of scripture. For instance, Paul says: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live?" (Heb. 12: 9.) And Christ taught His disciples to pray, "Our Father which art in heaven." After the resurrection of the Redeemer, He said unto Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." (John 20: 17.) Many other passages of scripture might be cited to sustain the fatherhood of God and the brotherhood of Jesus Christ. Now, if the earthly birth of Christ was a uniting of a pre-existent immortal spirit with a mortal body, it is reasonable to infer that such also is the nature of the birth of all His brethren and sisters.

This question, however, is based upon firmer ground than mere inference. In the revelations which the Lord gave to Abraham it is written: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Pearl of Great Price, page 65.) This is one of the many scriptural proofs that the spirits of mankind existed prior to their earthly advent. This passage of scripture not only proves the pre-existence of the spirits of mankind, but it also gives us to understand that some were more highly developed than others, and many were appointed to special labors in the fulfillment of Divine purposes before their mortal birth.

That the ancient apostles understood that the spirits of men had a pre-existence is evident from the scriptures; it was also known to them that those spirits had the power to do good or evil while in that estate. On one occasion Jesus and His disciples "saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?" (John 9: 1, 2.) From this quotation

we learn that the spirits of mankind not only had a pre-existence, but also had the power to do good or bad. Having had the power to do good or ill, they are assigned to the particular sphere which their degree of faithfulness and development entitle them to receive. Indeed, it is evident from the scriptures that man's coming into the world is not by mere chance, but is in accordance with the Creator's great plan. "God that made the world and all things therein * * * hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17: 24, 26.) We are also informed that Jeremiah was chosen of the Lord before his mortal birth to be a "prophet unto the nations." (Jer. 1: 4, 5.) So also was John the Baptist chosen before he was conceived in the flesh.

The subject of pre-existence is made plain in Job 38: 4, 7. The Lord said to Job, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. * * * When the morning stars sang together, and all the sons of God shouted for joy?" Evidently Job was in existence at this time, just as we have seen was the case with Jeremiah, John the Baptist, and Jesus Christ; or why the question. The fact that the "sons of God shouted for joy," plainly implies a high degree of intelligence, as well as an occasion for joy. No doubt those spiritual beings understood the necessity of a second or mortal estate in order to attain the perfection for which we are now striving.

Out of the plan for creating and peopling the earth grew discord as well as joy, as the scriptures inform us. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. * * * And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12: 7-9.) This agrees with the testimony of Jude: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6.)

From the passages of scripture already quoted we learn that there were some spiritual beings who dwelt with God, that became so wicked and rebellious that they had to be cast out of heaven. We are also informed that there were many noble and great ones; and many of these were set apart before their mortal birth as chosen servants of the Most High. Such was the case of Abraham, of Jeremiah and of John the Baptist. And as it was with these faithful servants of God, so it is with the thousands of the sons of God; each being assigned to that particular sphere and given that particular privilege that his nobility of character and degree of development entitles him to receive.

Portsmouth. M. Horton Kirk.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 23, 1912.

EDITORIAL.

THE GREATEST EVENT IN MODERN HISTORY.

ONE great event in the nineteenth century, in its importance to the world, far surpasses any other occurrence of modern times. This was the appearance of God the Father and His Son Jesus Christ to the boy Joseph Smith. It occurred in the early spring of 1820, at Manchester, Ontario County, State of New York. The importance of the event arises from the fact that the message received by Joseph Smith from the Lord on that occasion sets forth the Divine estimate of all the systems of religion then extant upon the earth. The fact that it was the first and only direct manifestation received from the Lord for many centuries gave added significance to the event. During the long centuries of spiritual darkness and confusion, unillumined by the light of Divine revelation, many an honest heart had longed and prayed for a Divine message that would make clear the way of life and salvation, so long obscured by the craftiness and the traditions of men. The time had come when the darkness of centuries was to be dispersed and the voice of God was to be heard by man on earth again. Though nearly a century has rolled by since the glorious event, and though thousands of missionaries have borne faithful testimony to the same among many of the nations of the earth, yet there are many people who have given no consideration to their message. The Prophet Joseph Smith has left on record a clear and simple statement of God's initial revelation to him. The entire narrative is so natural, and the manifestation so consistent with the spirit and method of other great revelations from God, that it is impossible for anyone to point to any essential, inherent improbability connected therewith.

At the time the heavenly vision was given to Joseph Smith he was living with his parents and brothers and sisters, as already stated, at Manchester, Ontario, New York. In the early months of 1820 there was in that region a great deal of religious excitement, commonly called "a revival." Joseph Smith was one of nine children, six being boys and three girls, making, with their parents, eleven in all. During the progress of the "revival" mentioned, the ministers of the different churches had joined together locally, regardless of their different faiths. But when the excitement had subsided, and the new converts began to file off to the

churches they preferred, feelings of intense rivalry and bitterness became manifest among the adherents of the different churches. Priest contended with priest and convert with convert. Joseph Smith, then in his fifteenth year, like many others, was called to serious reflection as to his soul's salvation. His mother, two brothers and a sister had embraced the Presbyterian faith, while he was himself somewhat partial to the Methodists. "But so great," he informs us, "were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion, who was right and who was wrong." The narrative of the circumstances leading up to the glorious revelation of the Father and the Son is best told in the simple, earnest words of the Prophet himself, from which we take the following:

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length come to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

* * * *

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is my beloved Son, hear him!*

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

The above is a true and faithful account of the initial revelation given to Joseph Smith in this dispensation. We have quoted thus liberally from the Prophet's own narrative of the event in order that the Divine manifestation related might be seen in its true perspective. It is fitting, indeed, that the record should have been given to the world once and for all by the man who was honored to receive such a significant revelation from the Lord. It is the first of that series of revelations upon which the Church of Jesus Christ of Latter-day Saints is founded. The Prophet Joseph Smith, and his successors, have received, as circumstances required, various revelations from the establishment of the Church until this time, and those who are called of God to stand at the head of His Church as prophets, seers and revelators, will continue to do so for the direction of the Church and the perfecting of its members. But the personal appearance of God the Father, and His Son Jesus Christ to Joseph Smith, breaking the silence of ages, and giving a verdict, from the very lips of Deity, as to the condition of the modern Christian world, is one of the most significant and far-reaching on record.

The circumstances leading to the prayer of Joseph Smith and its remarkable answer are worthy of earnest consideration. Surely it cannot be denied that the differences and contention existing among the churches of modern Christendom are well calculated to confuse the mind of any honest seeker after truth. Who will say that it was unreasonable, or without scriptural warrant, that Joseph Smith, in his perplexity, should turn to the Lord? Then, going before the Lord in all humility, and pleading a promise given by one of His inspired apostles, how could God consistently refuse to hear and answer him? There was for him, under the circumstances related, no earthly source to which he could go for the light and guidance he needed. True, if he had been less in earnest, and had not set such high value

upon truth and right, he could, like so many modern Christians, have accepted the faith that appeared to be most popular, and then have determined to reject and evade everything that came in conflict with his accepted belief. Such, however, was not the character of the boy who was destined to become the prophet-martyr of the nineteenth century.

It is true that the revelation was a marvellous one—infinitely grander than the boy could ever have anticipated. The Lord could doubtless have answered his prayer for guidance in various other ways. But a great epoch was at hand. There had been no authorised servant of God upon the earth for many hundreds of years, and the time had arrived when a new dispensation of the gospel was to be ushered in. The earnest seeker after truth—the boy Joseph Smith—was the instrument through whom God had chosen to restore the everlasting gospel to the earth and the authority to administer in its ordinances. The time had come for the great event predicted by Daniel of old and foreseen in vision by John the Revelator upon the Isle of Patmos. The eternal heavens were opened, and God the Father and His Son Jesus Christ appeared to Joseph Smith in answer to his prayer. He was informed that he must join none of the sects, for they were all wrong, and their creeds were an abomination to the Lord. This sweeping arraignment of the entire Christian world he thus heard from the lips of Jesus Christ Himself. Such was the burden of the initial revelation from the Lord to Joseph Smith. In the course of time angels came and restored to him the everlasting gospel in its fulness, while ancient apostles also came and conferred upon him and upon others the authority and Priesthood they themselves possessed.

Can anyone who believes in the scriptures consistently assert that God has not given similar revelations to men upon the earth in other days? It is certainly on record that He appeared to men in past dispensations, so that there is no inherent improbability of His giving a revelation to men on earth in these days. He appeared and gave instructions to Abraham, to Moses, to Paul and to others, and there are promises of revelations and manifestations in the latter days that are to surpass any that have ever been given before. The claims of the Latter-day Saints to revelations in these days are not, therefore, contrary to scriptural precedent, but are in perfect harmony therewith. There is no argument, no scriptural proof, no evidence forthcoming from any source whatever, that can be brought forward to successfully resist the claim that God has spoken from the heavens in these days and restored His gospel and authority to the earth. On the contrary, there is abundant evidence, that will bear the strictest investigation, that the Church of Jesus Christ of Latter-day Saints is the depository of the truth and authority of heaven upon the earth in these days.

H. I.

MINUTES OF BRISTOL CONFERENCE.

THE Bristol annual conference was held at Wolseley Hall, Redding Road, Eastville, Bristol, May 19th, 1912. There were present: Apostle Rudger Clawson, President of the European mission; President J. E. Salisbury and eighteen traveling elders of the Bristol conference.

The morning session commenced at 10:30 o'clock. Opening hymn, "Redeemer of Israel." Invocation by Elder R. S. Sleight. Singing, "The Spirit of God like a fire is burning."

President Salisbury welcomed the saints and friends and made a few appropriate remarks. Prayed that the Spirit of the Lord would dictate to those who would be called upon to speak, and that the congregation would give them their faith and prayers.

Elder H. H. Cederlund spoke of the implicit faith the Latter-day Saints have in the mission of our Savior. Said that the many different creeds in the world is evidence of the necessity of the gospel being restored in its purity. Spoke of the necessity of being endowed with the Holy Spirit to preach the gospel.

Elder J. W. Madsen gave a brief account of his labors in the mission field. Said that he found a spirit of love manifest among the saints and elders wherever he went. It is necessary to have the same organization that existed in the primitive church. Bore testimony to the restoration of the gospel.

The congregation sang, "God moves in a mysterious way."

President Clawson felt happy to meet with the saints and friends under such favorable circumstances. Said that the Church leaders are not independent in any office, as there is always one over them. They cannot be a law unto themselves. As the elders have to give an account of their stewardship to their president, so also shall all mankind have to give an account of their stewardship at the last day. This world is a world of changes and a world of sinful conditions. Showed the fallacy of the "belief alone" doctrine. Quoted the words of the Savior, "If ye love me, keep my commandments," and enlarged upon them. The beauty of the principle of baptism is that after going down into the waters the candidate comes up having the heavy load of sin lifted off him. When we receive the gift of the Holy Ghost a new light dawns upon us. Spoke of the solemnity and importance of baptism. Stated that the testimonies borne by the elders and the prayers offered up had sanctified the room in which they were met, and that the word of God would be preached to those who were assembled there.

Brother Tom Roberts, who was baptized that morning, said he was proud to stand in the midst of a body of Latter-day Saints. Bore testimony that the Latter-day Saints are the cleanest and purest people upon the face of the earth. Said he intended to do his duty and hold fast to the covenants he had made.

Singing, "Come listen to a prophet's voice." Elder E. E. Waite pronounced the benediction.

A congregation numbering seventy-two assembled for the afternoon session. Singing, "We thank Thee, O God, for a prophet." Prayer by Elder J. T. Smith.

The sacrament was administered by Elder L. V. Merrill and Brother Henry Neal. Sacramental hymn, "He died! the Great Redeemer died."

President Salisbury presented the general and local authorities, who were unanimously sustained.

Elder J. W. Maynes said the testimony possessed by the Latter-day Saints is gained by obedience to the commandments of God. Obedience to the principles of the gospel is the only way to salvation. Said the Latter-day Saints solemnly and emphatically declare that God is a being possessing body, parts and passions. Bore a strong testimony to the truthfulness of the gospel.

Elder I. B. Blake explained Christ's mission as being of a two-fold nature. He atoned for the sin of Adam and laid down a plan whereby we may all receive forgiveness of our individual sins. Explained the purpose of our earthly existence. We all have a soul to save. Exhorted all to be faithful.

Elder R. S. Sleight said there are many in these days, the same as in Christ's day, who profess to believe in the dead prophets, but are unwilling to accept the message of a living one. Said that by obedience the Latter-day Saints receive the gifts and blessings which were promised by the Savior to the faithful. Bore testimony to the divinity of Joseph Smith's mission.

The congregation united in singing, "Sweet is the work, my God, my King."

President Clawson said that those called upon to speak do so from the heart, and do not prepare sermons. Said the foundation of the Church of Jesus Christ is apostles and prophets. Jesus Christ takes the precedence, for He Himself was a great prophet, because He had the spirit of prophesy. Referred to the prophesy concerning the destruction of the temple at Jerusalem. This prediction is one of many to prove that the Savior was truly a prophet. Joseph Smith was a prophet of God, as evidenced by his giving his life as a sacrifice, which showed his great love for his fellowmen. This same spirit is with the elders to-day. Declared in all solemnity that it is an inconquerable spirit. Stated that all have to pass through this school of mortality, and that though "the bud may have a bitter taste," yet "sweet will be the flower." The saints are indebted to Joseph Smith, under the blessing of the Lord, for the light of the gospel.

After singing, "Though deep'ning trials," the benediction was pronounced by Elder John H. Vaughan.

About one hundred and two saints and friends assembled at the evening service. Opening hymn, "O, my Father." Prayer by

Elder Leslie Merrill. The choir sang, "We're not ashamed to own our Lord."

Elder J. Thurman Smith read the labor and statistical report for the past six months.

President J. E. Salisbury spoke briefly on the misrepresentations of the Latter-day Saints. Said we are persecuted not for things that we do, but for things that we do not do. Explained the cause as being the teaching of the gospel in its purity, and testifying that God has again clothed His servants with the holy Priesthood. The apostles of old forfeited their lives for the testimony which they bore. Emphasized the fact that there is "one Lord, one faith, and one baptism." Spoke of the marvelous work to be performed in the last days. Asked all present to investigate the doctrines of the Latter-day Saints and find out the truth for themselves. Testified that the God of heaven has again set up His kingdom, and that Joseph Smith was indeed a prophet of God.

Miss Varcoe beautifully rendered the solo, "Nearer, my God, to Thee."

Brother J. H. Millard sang, "Guide me to Thee."

President Clawson said that the prayers of the day had been heard and answered. Stated that the prayers offered are spontaneous. We must become like little children and ask our Father in heaven for what we want from our hearts. Spoke of the persecution at Sunderland and in the world at large, showing that it is not a mere unfounded statement that the Latter-day Saints are persecuted. The elders come into the world in possession of a "pearl of great price," and invite the world to investigate it and accept it, if it is found to be truth. They stand ready and willing to make any sacrifice which they are called upon by the Lord to make. The Almighty is fighting this battle. The purposes of God cannot be frustrated. The great work will stand forever, according to the prophecy contained in the second chapter of Daniel. The "little stone" is the work of God and not of man. Testified that the kingdom was not established by Joseph Smith or any other man, but by the Lord.

President Salisbury thanked the friends for attending, and especially those who had contributed in making the conference a success.

The anthem, "Let the mountains shout for joy," was beautifully rendered by the choir, under the able leadership of President Salisbury. The congregation joined in singing the "Doxology." Benediction by Elder H. R. Thomas.

On Saturday, May 18th, 1912, President Clawson, President Salisbury and eighteen elders met in a spirited and interesting Priesthood meeting. Some good instructions were given to the elders by President Clawson.

The conference throughout was a marked success.

J. THURMAN SMITH, Clerk of Conference.

FROM THE MISSION FIELD.

Arrivals.—The following named missionaries for the European mission arrived May 18th, 1912, per s.s. *Virginian*: Aerial G. Eames, Charles F. Peterson, Preston, Idaho; Elias A. Lemon, Marion, Utah; John L. Earley, Garden City, Utah; Herbert Cook, Taylorsville, Utah; James Joseph Giles, Carl E. Cederstrom, Frederick Thunell, Salt Lake City, Utah; William S. Young, Wanship, Utah; S. J. Quinney, Logan, Utah.

Appointments.—The missionaries who arrived for the British mission, May 18th, 1912, have been appointed to labor in the following conferences: Aerial G. Eames, Manchester; Elias A. Lemon, James Joseph Giles, Hull; John L. Earley, Herbert Cook, Leeds.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 17th, 1912, per s.s. *Tunisian*. From Scandinavia—Jacob Jensen, J. G. Christensen, A. C. Andersen, James R. Paystrup. From Sweden—Nephi M. Valentine, Nels E. Svenson, C. E. Johnson, John A. Omanson. From Switzerland and Germany—J. E. F. Steinfeldt. From Great Britain—John W. Watts. With the company were forty-one emigrants in charge of Elders A. C. Andersen, C. E. Johnson and John W. Watts. Elder Edwin Smith, of the Swiss and German mission, has been honorably released and sailed for home May 16th, 1912, per s.s. *Adriatic*. Elders L. E. Williams and R. E. Barber, of the British mission, have been honorably released and sailed for home May 18th, 1912, per s.s. *Lusitania*.

Baptisms.—On Friday evening, May 10th, 1912, a baptismal service was held at Sunderland (Newcastle conference), when one person was added to the fold. Elder Joseph Parmley officiated. Confirmed by President J. Eugene Lichfield.

On Sunday, May 5th, 1912, a baptismal service was held at Coventry Baths, Coventry (Birmingham conference), when five persons from the Nuneaton branch were added to the fold of Christ, Elders Albert Smith and James M. Jones officiating.

On Sunday, May 5th, 1912, a baptismal service was held at the Corporation Baths, Walsall branch (Birmingham conference), when three persons were added to the fold of Christ. Elder R. Eljan Barber, of Walsall branch, officiated.

A baptismal service was held at the Turkish Baths, Northampton (Birmingham conference), May 12th, 1912, when two souls were initiated into the fold of Christ, Elder Harper W. Noble officiating.

On Friday, May 10th, 1912, in the Fisher Lads Baths, Grimsby (Hull conference), a baptismal service was held, when four new members were initiated into the fold of Christ. Elders Joseph F. Holyoak and Alvin J. Sharp officiated.

Successful Social.—A successful social was held in the Latter-day Saints' Hall, St. Michael's Road, Northampton (Birmingham conference), on Saturday evening, May 11th, 1912, in honor of Elder Harper W. Noble, who has been laboring here for nine months, and has been called to labor in another branch. A splendid program was rendered, and all expressed themselves as spending an enjoyable evening. Brother Lee, on behalf of the saints and friends, presented Elder Noble with a beautiful carving set as a token of love and esteem.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON IV.—SECOND APPEARANCE AND TESTIMONY OF THE APOSTLES BEFORE THE SANHEDRIM.

Text: Acts 5: 12-42. Lesson Setting: Time, place, etc.

I. THE HIGH PRIEST AND SADDUCEES INCENSED.

1. Reason. (a) Rapid growth of the Church.
2. They arrest and imprison the Apostles.

II. A MIRACULOUS DELIVERANCE.

1. By an angel. (a) The angel's instructions. (b) How obeyed.
2. The officers surprised.

III. BEFORE THE COUNCIL.

1. The High Priest's question.
2. The Apostle's answer and testimony.

(Note: Dwell upon this scene until the class realizes the significance of it.)

3. The intention to kill the brethren.

IV. GAMALIEL'S DEFENSE OF THE APOSTLES.

1. Who Gamaliel was. (a) Probably a son of Simeon and grandson of Hillel.
2. His calm reasoning. (a) The force of it. (b) Effect.

V. THE APOSTLES BEATEN AND LIBERATED.

1. Effect upon them.

CONTENTS:

The Law of Tithing 321
Poetry: The Humorist 324
Pre-existence 325
Editorial: The Greatest Event in Modern History 328
Minutes of Bristol Conference ... 332
From the Mission Field 335
Sunday School Lesson for Theological Department 336

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